

Basic Principles of Hadith

An explanatory translation of:

Khairul Usool Fi Hadithir Rasool

صلى الله
عليه
وسلم

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Jaalandhri

1390 A.H.

رحمه الله

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Foreword

In this booklet, the respected author has encapsulated the more relevant terminologies of Hadith. As he has stated, it would be beneficial for beginners in the field of Hadith to memorise these terminologies. For this reason, I chose to keep it as a pocket size booklet. I wish to –Insha Allah- follow this up with a more detailed English work on this subject which would certainly assist one in progressing to the higher **Arabic** books in this field. Generally the students of Hadith in our country commence and

terminate their study in the science of Hadith with "Sharh Nukhbah", the **masterpiece** of Haafidh Ibn Hajar (رحمه الله). An easier option would be to use some English book on this subject as a prelude. In fact, The Honourable Shaykh of Syria, Shaykh 'Abdullah Sirajuddeen¹ (رحمه الله) has compiled a simple Arabic book on Usul ul Hadith for beginners entitled:

شرح المنظومة البيقونية Its inclusion in the curriculum is greatly needed. This will be

1 He is the ustaadh of the famous Muhaddith of Syria who is currently residing in Madinah Munawwarah: Al-Muhaddith Ash-Shaykh Muhammad 'Awwamah (حفظه الله)

an ideal supplement to Sharh Nukhbah.²

Lastly, I make du'a that Allah Ta'ala accepts this humble contribution of mine to the noble field of Hadith.

Note: After each term I have added a continuous number so that the total number of terms can be seen and easily referred to. Furthermore, no part of the original book was changed. All annotations have been placed in the footnotes or in brackets.

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14 Rabi' u thani 1428 A.H (01 May 2007)

² My personal opinion is that Sharh Nukhbah should not be omitted from the curriculum.

PREFACE

In this booklet, a few terminologies of hadith have been translated. These were extracted from the reliable sources in this field. To create ease for the reader, the references have been placed in brackets at the end of each discussion.³

It would be extremely beneficial for the beginners in the field of hadith to memorise this booklet before attempting

3 In this edition, all references have been inserted into the footnotes.

Note: Besides the references, all other footnotes are by the translator.

to study other works on this subject.

Moulana Khair Muhammad Jaalandhri
Rahimahullah.

16 Ramadhaan, 1344 A.H.

الحمد لله وكفى ، وسلام على عباده الذين
اصطفى ، أما بعد:

Hereunder are a few briefly mentioned terminologies of hadith. May the Almighty Allah protect me from erring and may He accept it and make it a means of benefit for beginners in the field of hadith. (Ameen)

Definition of Usool-ul-Hadith

أُصُولُ الْحَدِيثِ

It is a science through which the status of Ahadith are recognized.

Object of Usool-ul-Hadith

After realising the status of the Ahadith, the object is to practice upon those that are maqbool (accepted) and to discard those that are mardood (rejected).

The Subject Matter of Usool-ul-Hadith

The Ahadith themselves. i.e, the chain and

text of the Hadith.

Definition of Hadith

Hadith refers to those sayings, actions and approvals⁴ that are attributed to Rasulullah ﷺ, the Sahabah or the Tabieen (رحمهم الله).⁵

The words "Khabr" and "Athar" are

4 Approvals (Taqriraat) refer to those actions that were done in the presence of Rasulullah ﷺ and he did not disapprove of them.

⁵ A Tabi'e is one who met a Sahabi whilst in the state of iman.

synonyms for the word " Hadith " .

Types of Ahadith

Ahadith are of two types:

1. Al-Khabar-ul-Mutawaatir (1)

الْخَبَرُ الْمُتَوَاتِرُ

A Hadith which is transmitted by such a large number of narrators in each era, that it is impossible to think that they all conspired in fabricating it.⁶

2. Al-Khabar-ul-W aahid (2)

الْخَبَرُ الْوَاحِدُ

A Hadith whose narrators are not as many as those of " Al-Khabar-ul-Mutawaatir" .⁷

⁶ Such Ahadith are highly authentic.

⁷ Most of the discussions of Usool-ul-Hadith

1. Types of Al-Khabar-ul-W aahid depending on who it is attributed to

This is of three types:

1. Al- Marfoo' (3)

المَرْقُوعُ

A text in which the sayings, actions and approvals are attributed to Rasulullah .

2. Al-Mawqoof (4)

المَوْقُوفُ

A text in which the sayings, actions etc. are attributed to a Sahabi .

that pertain to authenticity are exclusive to Al-Khabar-ul-W aahid.

3. Al-Maqtoo' (5)

المَقْطُوعُ

A text in which the sayings, actions etc.

are attributed to a Tabi' ee (رحمه الله).⁸

⁸ Al-Maqtoo' could also refer to the sayings etc. of those after the Tabi'un, Like the Tabi' Tabi'een etc.

2. Types of Al-Khabar-ul-Waahid with regards to the number of narrators in the sanad (Chain)

This is of three types:

1. Al-Mash-hoor (6)

المَشْهُورُ

A Hadith in whose sanad, there are at least 3 narrators in each era.

2. Al-'Azeez (7)

الْعَزِيزُ

A Hadith in whose sanad, there are only 2 narrators in one of the eras and not less

than 2 in the other eras.

3. Al-Ghareeb (8)

الغريبُ

A Hadith in whose sanad, there is only one narrator in any era regardless of their numbers in other eras.

3. Types of Al-Khabar-ul-Waahid concerning the reliability of its narrators

This is of sixteen types:

1. As-Sahih li zhaatihee (9)

الصَّحِيحُ لِذَاتِهِ

A Hadith whose narrators are 'aadil⁹ and they have perfectly sound memories, while its chain of narrators is "Muttasil"¹⁰ (continuous) and it is not "mu'allal"¹¹ nor

9 They are not sinners, and neither do they commit any shameless or disgraceful acts. (*Sharh-Nukhbah* pgs.31-32)

10 See term: 25.

11 See term: 20.

" shaazh" ¹².

2. Al-Hasan li-zhaati hee (10)

الْحَسَنُ لِذَاتِهِ

A Hadith which fulfills all the conditions of "As-sahih li zhaati hee" except that (one or more) of the narrator's memory is not as perfect¹³.

3. Al-Dha'eef (11)

الضَّعِيفُ

A Hadith in which any one of the conditions of "Al-sahih li zhaati hee" and

¹² See term: 16.

¹³ This does not refer to the instance where the narrator's memory is weak. That will be a weak chain instead.

" Al-Hasan li-zhaati hee" are not found.

4. ~~As~~ Sahih li ghairi hee (12)

الصَّحِيحُ لغيره

A Hadith whose sanad in actual fact is " Al -hasan li zhaathi hee" but because it is supported by another sanad just like it¹⁴, it gains strength and is now called " Al-sahih li ghairi hee" .

5. Al-Hasan li ghairi hee (13)

14 i.e, which is also hasan li zhaathi hee.

Note: this also applies if it is supported by a stronger chain, like Sahih li zhaatihi.

الْحَسَنُ لِيْ غَيْرِهِ

A Hadith whose sanad in actual fact is "dha'eef" (weak) but because it is supported by another weak sanad that is equal to it in weakness or stronger¹⁵ than it, it becomes "Al-hasan li ghairi hee".

6. Al-Mawdoo' (14)

الْمَوْضُوعُ

A Hadith which is transmitted by a fabricator of Hadith, i.e. a Hadith which has been fabricated and falsely attributed to Rasulullah or the Sahabah ¹⁶.

¹⁵ i.e, better than it.

¹⁶ It is Haraam to narrate a fabricated Hadith except to show that it is fabricated. (*Ibn Salaah*, pg.98)

Note: The Hadith which is very weak (Dha'eef

7. Al-Matrook (15)

الْمَتْرُوكُ

A Hadith in whose sanad, one of the narrators is suspected of being a liar regarding the Ahadith of Rasulullah ¹⁷, or the contents of this hadith contradict something which has been soundly proven in Deen.

8. Ash-Shaazh (16)

الشَّاذِّ

-Jiddan) has the same law as Al-Mawdoo'.
(*Siyar A'lamin-Nubalaa*, vol.8 pg.520; *Al-Mūqizah*, pg. 67)

17 This particular narrator is actually known to be a liar in other matters, hence the suspicion of him lying regarding Ahadith is applied.

A Hadith whose narrator is "thiqah" (reliable) i.e. he is 'Aadil and he possesses a strong memory, but his narration contradicts a narration of one who is "awthaq" (more reliable) or it contradicts the narration of other "thiqaat" (plural of "thiqah").

9. Al-Mahfooz (17)

المَحْقُوظُ

The opposite of "Ash-Shaazh", (i.e. the Hadith of the "awthaq" (more reliable narrator) or "thiqaat" that has been contradicted by a "Shaazh" narration is termed as: "Al-Mahfooz").

10. Al-Munkar (18)

المُنْكَرُ

A Hadith whose narrator is weak and his narration contradicts that of a "thiqah" or "thiqaat".

11. Al-Ma'roof (19)

المَعْرُوفُ

The opposite of "Al-Munkar". (i.e. the Hadith of that thiqah -or thiqaat- which was contradicted by the Hadith of a weak narrator is termed as: "Al-Ma'roof").

12. Al-Mu'allal (20)

المُعَلَّلُ

A Hadith which apparently fulfils all the conditions of "Al-Sahih", but it has an unclear, hidden defect that effectively

renders it as weak.¹⁸ This is also referred to as: " Al-Ma'lool" .

13. Al-Mudtarib (21)

المُضْطَرَبُ

A Hadith in which there is such contradiction among the narrators (in the sanad/chain or matn/text) that neither tarjeeh (preference) nor tatbeeq (reconciliation) can be achieved.

14. Al-Maqloob (22)

المَقْلُوبُ

18 Such a defect is extremely difficult to detect, and is only apparent to an extreme master of Hadith. In fact, there were very few Muhadditheen of the past that were able to detect them. (*Sharh-Nukhbah*, pg.83)

A Hadith in which a narrator **mistakenly** committed Taqdim/Ta'khir (alternation) in the names of the sanad (chain) or the wordings of the matn (text). In other words, he substitutes one name for another, or reverses the sequence of the words.

15. Al-Musahhaf (23)

المُصَحَّفُ

A Hadith in which the pronunciation of a certain word or name was changed. This could be due to different harakaat (diacritical marks) or different dots (diacritical points) being applied,

although the original form of the words remain unchanged¹⁹.

16. Al-Mudraj (24)

المُدْرَجُ

A Hadith in which one of the narrators adds his own words into the text (for explanatory purposes) and others regard (and narrate) it as part of the Hadith.²⁰

19 If the reason for the change was the dots, it will be called: Al-Musahhaf e.g. حمزة is altered to; جمرة And if it was the harakaat, then it will be Al-Muharraf, e.g. سَلِيم to سَلِيم. (*Sharh-Nukhbah*, pg.92)

²⁰ It is Haraam to intentionally commit: Qalb, Tas-heef or Idraaj.

4. Types of Al-Khabar-ul-Waahid considering consistency and inconsistency in the chain

This is of seven types:

1. Al-Muttasil (25)

المُتَّصِلُ

A Hadith in whose sanad, every narrator is mentioned. (i.e. none of the narrators are left out or omitted from that sanad).

2. Al-Musnad (26)

المُسْنَدُ

A Hadith whose sanad is "Muttasil" (continuous) and Marfoo'.²¹

²¹ See term: 3

Note: See term: 36 for another definition of

3. Al-Munqati' (27)

المُنْقَطِعُ

A Hadith in whose sanad, a narrator has been omitted from the middle, (or more than one narrator has been omitted but not consecutively).²²

4. Al-Mu'allaq (28)

Al-Musnad.

²² The Ahadith that are Munqati', Mu'allaq, Mu'dal, Mursal or Mudallas cannot be classified as Sahih due to the interruption in the chain.

Note: The Mu'allaqaat of Sahih Bukhari have a different ruling. See: Tadribur Rawi, vol.1 pg. 160-168.

المُعْلَقُ

A Hadith in whose sanad, one or many narrators have been omitted (successively) from the beginning (i.e. from the side of the author).

5. Al-Mu'dal (29)

المُفْضَلُ

A Hadith in the middle of whose sanad, more than one narrator has been omitted consecutively.

6. Al-Mursal (30)

المُرْسَلُ

A Hadith in whose sanad, someone has been omitted at the end. (i.e. after the

Tabi' ee.²³)

7. Al-Mudallas (31)

المُدَّلسُ

A Hadith wherein one of the narrators has the habit of concealing the identity of his

²³ It is incorrect to say: "*Mursal is where the Sahabi has been omitted*" due to the fact that the Sahabi is not the only one omitted. There could be another Tabi'ee missing too.

Sheikh, or his Shaykh's Shaykh.²⁴

²⁴ This is a very brief and partial definition of Al-Mudallas. Refer to Tadreebur-rawi, vol.1 pgs.352-366 (Darul 'Asimah) for a detailed discussion.

5. Types of Al-Khabar-ul-Waahid considering the words of narrating

This is of two types:

1. Al-Mu'an'an (32)

المُعَنَّعُ

A sanad in which the word: 'an (عَنْ) is used. This is also called 'An'anah.

2. Al-Musalsal (33)

المُسَلَّسُ

A Hadith in whose sanad, the words of narrating the Hadith or the conditions or qualities of all the narrators are the same.

The Words of Narrating

The Muhadditheen often use one of the

following words when narrating a hadith:

حَدَّثَ ، أَخْبَرَنِي ، أَنْبَأَنِي ،
 حَدَّثَنَا ، أَخْبَرَنَا ، أَنْبَأَنَا ، قَرَأْتُ ، قَالَ لِي ،
 قُلَانٌ ، ذَكَرَ لِي قُلَانٌ ، رَوَى لِي قُلَانٌ ،
 كَتَبَ إِلَيَّ قُلَانٌ ، عَنْ قُلَانٍ ، قَالَ قُلَانٌ ،
 ذَكَرَ قُلَانٌ ، رَوَى قُلَانٌ ، كَتَبَ قُلَانٌ .

**The Difference Between Haddathanee
 (حَدَّثَ) and Akhbaranee (أَخْبَرَنِي)**

The Mutaqaddimeen (earlier scholars) consider these terms as synonyms.

According to the Muta'akhireen (latter day scholars), حَدَّثَنِي is used when the teacher recites and the student listens

individually. If there are several students, the plural **حَدَّثَنَا** is used. **أَخْبَرَنِي** is used when the student alone recites and the teacher listens. If there are others present in the gathering, then the term: **أَخْبَرَنَا** is used.

The collections of Hadith²⁵

The collections of Hadith can be divided into two types.

- A. According to the sequence followed in the book itself.
- B. According to the authenticity of the

25 It would be beneficial for the student to look up each of the books mentioned in this section so as to familiarize himself with them.

narrations found therein.

According to the sequence in the book

These are (of many types, of which) 9 famous types are discussed hereunder:

1. Al-Jaami' (34)

الجامعُ

A book that consists of the following chapters:

- 1) التفسير (Commentary of the Holy Quraan)
- 2) العقائد (Beliefs)
- 3) الأحكام (Divine law)
- 4) التاريخ (History / Biography of Rasulullah)

- 5) الآداب (Etiquette)
- 6) الرقاق (Spiritual guidance)
- 7) المناقب (Virtues of the Sahabah etc.)
- 8) الفتن (Corruption and the signs of Qiyaamah)

Example: Sahih Al-Bukhari and Jami'ut-Tirmidhi.²⁶

2. As-Sunan (35)

السُّنَنُ

A book wherein the ahadith of ahkaam

²⁶ Sahih Muslim is also a Jami'. The author probably did not cite it as an example due to a difference of opinion on the matter. Refer to: Muqaddimah Fathul Mulhim, vol.1 pg.293.

(injunctions) are arranged according to the sequence of the chapters of Fiqh (jurisprudence).

Example: Sunan Abi Dawood, Sunan Nasaai and Sunan Ibn Majah.

3. Al-Musnad (36)

المُسْنَدُ

A book wherein the Ahadith are arranged according to the names of the Sahabah i.e. the ahadith of each Sahabi are mentioned in one place. The names of the Sahabah are then arranged either according to their status, their precedence in Islam, or in alphabetical order.

Example: Musnad Ahmad

4. Al-Mu'jam (37)

المُعْجَمُ

A book wherein the ahadith of each shaykh (teacher) are mentioned in one place. **Example:** Al-Mu'jam of Imaam Tabarani (رحمه الله)

5. Al-Juz' (38)

الْجُزْءُ

A book wherein the ahadith of one specific topic are gathered.

Example: "Juz'ul qira'ah" and "Juz'-u-Raf'il yadayn" of Imaam Al-Bukhari (رحمه الله) as well as: "Juz'ul Qira'ah" of Imaam Al Baihaqi (رحمه الله).

6. Al-Mufrad (39)

المُقَرَّدُ

A book wherein all the narrations of one specific person are quoted.

7. Al-Gharib (40)

الغريبُ

A book that contains the narrations of a certain narrator which he alone narrates from a particular Shaykh.²⁷

8. Al-Mustakhraj (41)

المُسْتَخْرَجُ

A book wherein the author mentions all the Ahadith of one particular book of Hadith with his own asaaneed (plural of sanad).

Example: Mustakhraj-Abi 'Awaanah.

²⁷ *Al-Ujalatu-Naa fi'ah* pg.14; *'Arfu Shazhiy*

9. Al-Mustadrak (42)

المُسْتَدْرَكُ

A book wherein the author mentions ahadith that fulfill the conditions of a particular book but were not included in it.

Example: Al-Mustadrak 'Ala Sahihain of Imaam Al-Haakim Al-Naisaaburi (رحمه الله).²⁸

B. According to the authenticity of the narrations found in the Books of

28 Al Hittah fi zikhri Sihaah Sittah

Hadith²⁹

These are of five types:

1. Books wherein all the Ahadith are sahih (authentic).

Examples: Muwatta' Imam Maalik, Sahih Al Bukhari, Sahih Muslim, Sahih Ibn Khuzaimah, Sahih Ibn Hibban, Mustadrak Al Haakim, Al-Mukhtarah of Imaam Diyau Deen Al-Maqdisi (رحمه الله), Sahih Abi 'Awaanah (رحمه الله), Sahih Ibnus Sakan, Muntaqa Ibnul Jarud.

2. Books which consist of Ahadith that are sahih, hasan and dha'eef (weak).

29 This section highlights the fact that: not every Hadith in every book is authentic...

However, the dha'eef Ahadith in these books are close to hasan.

Examples: Sunan Abi-Dawood, Sunan Nasaai, Sunan Tirmidhi and Musnad-Imaam Ahmad.

3. Books which contain Ahadith that are Hasan, Dha'eef (weak), Munkar (very weak) and all other types.

Examples: Sunan Ibn Majah, Musnad Abi Dawud Al-Tayalisi, Ziyadaat Ibn Ahmad Ibn Hambal, Musnad 'Abdur-Razzaq³⁰, Musnad Sa'eed Ibn Mansur³¹, Musannaf

30 Imaam 'Abdur Razzaq (رحمه الله) is known to have a "Musannaf" and not a "Musnad."

والله أعلم

31 Imaam Sa'eed Ibn Mansur is known to

Abi Bakr Ibn Abi Shaybah, Musnad Abi Ya'la Al Mawsili, Musnad Bazzar, Musnad Ibn Jarir, Tahzhib Ibn Jarir, Tarikh Ibn Marduyah³², Tafseer Ibn Mardawaih, Al-Mu'jamul Kabeer, Al Awsat and Al Sagheer of Imaam Tabarani (رحمه الله), Sunan Daaraqutni, Gharaaib Daaraqutni, Al-Hilyah of Imaam Abu Nu'aim (رحمه الله), Sunan Baihaqi, Shu'abul Imaan of Imaam Al Baihaqi (رحمه الله).

4. Books where most of the Ahadith are weak.

و have a " Sunan" , a part of which is printed. 9
الله أعلم

³² This is how the Muhaddithun pronounce such names.

Examples: Nawaadirul Usool of Hakeem Tirmidhi (رحمه الله), Tareekhul Khulafaa of 'Allamah Suyuti (رحمه الله), Tareekh Ibn Najjaar, Musnadul Firdaws of Imaam Al-Dailami (رحمه الله), Kitaabu Du'afaa of Imaam Al-'Uqaili (رحمه الله), Al-Kaamil of Ibn 'Adiy (رحمه الله), Tareekh of Khateeb Baghdadi (رحمه الله), Tareekh Ibn 'Asaakir (رحمه الله).

5. Books which gather fabricated Ahadith only.

Examples: Mawdu'at Ibnul Jawzi³³ (رحمه الله)

33 Imaam Ibnul Jawzi (رحمه الله) is known to be very stern in this regard. Therefore, he has classified many acceptable narrations as fabrications! One should always verify his rulings by referring to other works on this

الله), Mawdu'at of Shaykh Muhammad Taahir Nahrwani (Patni) (رحمه الله) etc.³⁴

subject, specifically: Al-La-aalil Masnoo'ah of 'Allamah As-Suyuti (رحمه الله) and Tanzihush-Shari'ah of Imam Ibn 'Arraaq (رحمه الله)

34 *Maa Yajibu Hifdhu hu li Naadhir* of Shah Waliullah Muhaddith Dehlawi (رحمه الله)

The Sihaah-Sittah

الصحاحُ الستة

Among all the collections of hadith, there are six that are more famous. They are:

1. Sahih Al-Bukhari ³⁵
2. Sahih Muslim ³⁶
3. Sunan-Tirmidhi ³⁷

35 Of Imaam Abu 'Abdillah Muhammad ibn Isma'eel ibn Ibrahim Al-Bukhari (رحمه الله), born in 194 A.H. and passed away on the night of 'Eidul-Fitr, 256 A.H. (*Siyar A'lamin-Nubalaa*, vol.12 pgs.391-471)

36 Of Imaam Abul-Husain, Muslim ibn Hajjaaj ibn Muslim, born in 204 A.H. and passed away in Rajab 261 A.H. (Ibid, vol.12 pgs.557-580)

37 Of Imaam Abu 'Esa Muhammad ibn 'Esa ibn Sawrah At-Tirmidhi (رحمه الله), born in 210 A.H. and passed away on 13 Rajab 279 A.H. (Ibid, vol.13 pgs.270-277)

4. Sunan Abi Dawood³⁸

5. Sunan-Nasaai³⁹

6. Sunan Ibn Maajah⁴⁰

- Some Ulama have counted

38 Of Imaam Abu Dawood Sulaiman ibn Ash'ath As-Sijistani (رحمه الله), born in 202 A.H. and passed away on 16 Shawwaal 275 A.H. (Ibid, vol.13 pgs.203-221)

39 Of Imaam Abu 'Abdir-Rahman Ahmad ibn Shu'aib ibn 'Ali An-Nasaai (رحمه الله), born in 215 A.H. and passed away on 13 Safar 303 A.H. (Ibid, vol.14 pgs.125-135)

Note: There are 2 *Sunan-Nasaai*, the bigger one is: *Al-Sunan-ul-Kubraa* and the other: *Al-Mujtabaa*. The latter is the more common of the two.

40 Of Imaam Abu-'Abdillah Muhammad ibn Yazeed ibn Maajah born in 209 A.H. and passed away in Ramadaan 273 A.H. (رحمه الله), (Ibid, vol. 13 pgs.277-281)

Muwatta' Imam Malik in place of Sunan Ibn Maajah.

- Others say that Sunan Al-Darimi should be part of the Sihaah-sittah (instead of Sunan Ibn Maajah).

Note: These kitaabs are called the Sihaah-sittah *Majaazan* (metaphorically)⁴¹, because only Sahih al Bukhari and Sahih Muslim are in actual fact Sahih.⁴²

The Levels of Merit of the Sihaah

41 Muqaddimah Mishkaat; Al-'ujaalatu-Naafi'ah

42 That is, all their narrations are Sahih (authentic). The others have narrations that vary in being Sahih, Hasan, Dha'eef etc.

Sittah

1. Sahih Al-Bukhari
2. Sahih Muslim
3. Sunan Abi Dawood⁴³
4. Sunan -Nasaai⁴⁴

43 Moulana Anwar Shah Al-Kashmiri (رحمه الله) has stated that "*Sharhu-Ma'anil Aathaar*" of Imaam At-Tahawi (رحمه الله) is close to *Sunan Abi Dawood* in regards to the level of reliability of the narrators. (*Muqaddimah Faidhul-Baari* pg.57) Imaam Ibn Hazm Az-Zahiri (رحمه الله) has also mentioned the work of Imaam At-Tahawi (رحمه الله) with *Sunan Abi Dawood*. (*Siyar A'lamin-Nubalaa*, vol.18 pg.202)

44 Several 'Ulama have preferred Sunan Nasaai over Sunan Abi Dawud. Among them is: Moulana Anwar Shah Al-Kashmiri (رحمه الله)

الله), see: Muqaddimah Faidul Bari, pg.57 & Ma'arifus Sunan, vol.1 pg.16). Translator.

5. Sunan-Tirmidhi

6. Sunan Ibn Maajah

The Mazhaahib (schools of thought) of the Authors of the Sihaah-Sittah⁴⁵

1. Imaam Al-Bukhari (رحمه الله)

According to some, he was a mujtahid.⁴⁶

Others claim that he was a Shafi' ee.⁴⁷

2. Imaam Muslim (رحمه الله)

According to the famous view, he was a

⁴⁵ There are various conflicting claims regarding this issue. The author has restricted to the views he prefers.

⁴⁶ *Al-Nafiul Kabeer; Kashful Hijaab*

⁴⁷ *Tabaqaatush Shafiyyah* vol.2 pg.2; *Al-Hittah* pg.121

Shafi' ee.⁴⁸

3. Imaam Abu Dawood (رحمه الله)

According to some he was a Hambali⁴⁹, whilst others say he was a Shaafi' ee.⁵⁰

4. Imaam An-Nasaai (رحمه الله)

He was a Shafi' ee.⁵¹

5. Imaam At-Tirmizhi (رحمه الله)

He was a Shafi' ee.⁵²

48 *Al-Yaani' ul Jani* pg.49

49 *Al-Hittah* pg.125

50 *Tabaqatu Shafi'yyah* vol.6 pg.48

51 *Al-Hittah* pg.127

52 *Al 'Arfush Shazee*

6. Imaam Ibn-Majah (رحمه الله)

He was a Shafi' ee.⁵³

53 *Al 'Arfush Shazee*

Al Jarh wat Ta'deel (Criticism and Justification)⁵⁴ الجَرْحُ وَالتَّغْدِيلُ

The Muhaditheen use special terms when grading the narrators. These terms are of varying levels; some being superior to others.

These terms are mentioned hereunder according to the levels of merit, from the

54 Al-Jarh wat Ta'deel is a very vast and intricate field. The author has merely presented an introduction here. Moulana 'Abdul Hayy Laknawi (رحمه الله) has written a priceless book on this subject entitled: **الرفع والتكميل**

highest to the lowest.

The Words of Ta' deel (Justification):

ثَبْتُ حُجَّةً ، ثَبْتُ حَافِظًا ، ثِقَّةٌ مُتَّقِنٌ ،
 ثِقَّةٌ ثَبْتُ ، ثِقَّةٌ ثِقَّةٌ ، ثِقَّةٌ ، صَدُوقٌ ، لَا
 بَأْسَ بِهِ ، لَيْسَ بِهِ بَأْسٌ ، مَحَلُّهُ الصِّدْقُ
 ، جَيِّدُ الْحَدِيثِ ، صَالِحُ الْحَدِيثِ ، شَيْخٌ
 وَسَطٌ ، شَيْخٌ حَسَنُ الْحَدِيثِ ، صَدُوقٌ
 إِنْ شَاءَ اللَّهُ ، صَوِيلِحُ

The Words of Jarh (criticism)⁵⁵:

دَجَالٌ كَذَّابٌ ، وَضَاعٌ يَضَعُ الْحَدِيثَ ،
 مَتَّهَمٌ بِالْكَذْبِ ، مُتَّقِقٌ عَلَى تَرْكِهِ ،
 مَتْرُوكٌ ، لَيْسَ بِثِقَّةٍ ، سَكْتُوا عَنْهُ ،

⁵⁵ These are listed from the worst to the lightest.

ذَاهِبُ الْحَدِيثِ ، فِيهِ تَظَرُ ، هَالِكٌ ،
 سَاقِطٌ ، وَآءُ بِمَرَّةٍ ، لَيْسَ بِشَيْءٍ ، ضَعِيفٌ
 جَدًّا ، ضَعْفُوهُ ، يُضَعَّفُ ، فِيهِ ضَعْفٌ ،
 قَدْ ضَعَّفَ ، لَيْسَ بِالْقَوِيِّ ، لَيْسَ بِحُجَّةٍ ،
 لَيْسَ بِذَاكَ ، يُعْرَفُ وَيُنْكَرُ ، فِيهِ مَقَالٌ ،
 تَكَلَّمَ فِيهِ ، لَيْزٌ ، سَيِّئٌ ، الْحَقْظُ ، لَا
 يُحْتَجُّ بِهِ ، اخْتَلَفَ فِيهِ ، صَدُوقٌ لَكِنَّهُ
 مُبْتَدِعٌ

Acceptance and Non Acceptance of Jarh and Ta' deel

The Jarh (Criticism) or Ta'deel
 (Justification) that is explained (Mufassar)
 is unanimously accepted. However, there
 is a difference of opinion concerning the

validity of that Jarh or Ta'deel that is ambiguous (mubham). The correct view is that the ambiguous Jarh is unacceptable but Ta'deel that is ambiguous is valid. This is the view of the following Imaams: Bukhari (رحمه الله), Muslim (رحمه الله), Tirmidhi (رحمه الله), Abu Dawud (رحمه الله), Nasaai (رحمه الله), Ibn Maajah (رحمه الله) and the majority of the Muhadditheen (رحمهم الله) as well as the Hanafi Fuqahaa (رحمهم الله).

Conditions for Accepting Jarh and Ta'deel

The following qualities have to be found in the person who is issuing Jarh and

Ta' deel.

1. Knowledge of this field.
2. Piety
3. Abstinence
4. Truthfulness
5. Adam-e-Ta'assub (he must not be prejudiced).
6. He should know the reasons for Jarh and Ta' deel.
7. The Jaarih (one issuing jarh) must be free of Ta'annut (obstinacy) and Tashaddud (extremism).

Examples of those who were Muta'assib (prejudiced) in jarh: Khatib Baghdadi (رحمه الله) and Imaam Daaraqutni (رحمه الله).

Examples of those who were Muta'annit (obstinate): Imaams: Ibnul Jawzi (رحمه الله), Umar Ibn Badr Al-Mawsily (رحمه الله), Radiy Al-Juzaqani (رحمه الله) , Ibn Taymiyah (رحمه الله) and Majdudeen Al-Lughawi – author of Al-Qamus.

Examples of those who were Mutashaddid (proponent of a stern viewpoint) are Imaams: Abu Haathim, Nasaai, Yahya ibn Ma'een, Ibnul Qattan, Yahya Ibn Qattan, Ibn Hibban (رحمهم الله)

etc.

Contradictions in Jarh and Ta' deel

In the event of a contradiction in Jarh and Ta'deel concerning one particular narrator, there can only be four scenarios:

- 1) The Jarh and the Ta'deel are ambiguous.
- 2) The Jarh is ambiguous, but the Ta'deel is explained.
- 3) The Jarh is explained but the Ta'deel is ambiguous.
- 4) The Jarh and the Ta'deel are both explained.

In the first two cases, the Ta'deel will be

preferred. And in the remaining two cases, the Jarh will be accepted on condition that the Jaarih (the one issuing the Jarh) is not mut'assib, mutashaddid or muta'annit.

Note: The Jarh that is levelled against Imaam Abu Hanifah (رحمه الله) in the books of some of his antagonists is totally unacceptable for two basic reasons:

- 1) Imaam Abu Hanifah's (رحمه الله) Ta'deel (reliability\credibility) is more evident than the sun in broad daylight, (i.e. known to one and all).
- 2) These criticisms are either ambiguous, or the criticizers themselves are muta'assib (prejudiced), mutashaddid (too stern) or muta'annit (obstinate).

In the light of the principles mentioned above, such criticisms cannot be preferred above any Ta'deel.⁵⁶

10 Ramadaan 1344 A.H.

(Moulana) Khair Muhammad Jaalandhri

(رحمه الله)

Test Yourself:

1. Define the following and put the i'raab on each:

المدلس:

المضطرب:

56 *Al-Raf'u Wat takmeel*

المسلسل:

المعلق:

الصحيح لذاته:

2. Define, put the i'raab and provide examples for the following

المصحف والمحرف

الجامع

السنن

المسند (الكتاب)

3. Define Al-Jarh W at-Ta'deel, provide 3 examples for the words used for them. Also write one example each of a: Muta'annit, Mutashaddid and Muta'assib:

4. Why are the six famous books of Hadith labelled as: "The Sihaah sittah"?

5. What is the ruling of the following?

الموضوع:

المتروك:

الخبر المتواتر:

Mawdu'at of Ibnul Jawzi (r.a.):

Muwatta Imam Malik:

Sunan Ibn Majah Nawaadirul Usool of
Hakeem Tirmidhi (r.a.)

The Jarh that is leveled against Imam Abu
Hanifah (r.a.)?

6. State whether the following are
true or false:

Term:	Definition:	T/F:
المُرْسَل	A chain in which the Sahabi is omitted	
المقطوع	The statement, action etc. of a Tabi'e	
المُنْكَر	The narration of a thiqah (reliable narrator) which contradicts that of the awthaq (more reliable) or thiqaat (Plural of thiqah)	
Musnad Ahmad	All it's narrations are sahih (Authentic)	
Imam Tirmidhi	Was a Shafi'e	

Further reading material:

English:

1. Glimpses into the field of hadith terminology, by the Translator. (M Abasoomer).
2. 'Uloomul Hadith , by Sh 'Adil Abu 'Aishah.
3. Studies in Hadith Methodology and literature, by Dr Mustapha A'zami.

Arabic:

1. شرح المنظومة البيقونية، لفضيلة الشيخ عبد الله سراج الدين رحمه الله
2. كوثر النبي، للشيخ عبد العزيز الفرهاوي رحمه الله
3. مباني علم الحديث وأصوله، للعلامة شبير أحمد العثماني رحمه الله

About the Author

Moulana Khair Muhammad Jaalandhri (رحمه الله) was born in Jaalandhar, India in the year 1895. He learnt the Quraan under the tutorship of his maternal uncle, Shah Muhammad (رحمه الله). He obtained his certificate of Hadith from Moulana Muhammad Yaasin Sirhindi (رحمه الله). After teaching for many years, he had a great urge to establish a madrasah. He mentioned his intention to Moulana Ashraf 'Ali Thanwi (رحمه الله) who approved of it. Consequently he placed his trust in Allah and established a madrasah on 19 Shawwaal 1349 A.H. (1931) in Jaalandhar. After immigrating to Pakistan in 1947, he re-established the institute:

“Khairul Madaaris” in his newly adopted city of Multan. Thousands of people benefited from his discourses and writings, and he finally met his Creator in Sha’baan, 1390 A.H. (October 1970)⁵⁷